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# THE CLASSICAL WEEKLY

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Two years ago I was invited to address a Classical Conference at the University of Pennsylvania, in connection with the first Educational Week held at that University. The programme for the Conference was pedagogical in character. Into pedagogical discussions I am always loath to enter. At the Conference in question, therefore, I elected to speak rather on the preparation of the Latin teacher: what would it be desirable for a teacher in a Preparatory School to know about Latin, or, rather, what Latin should such a teacher know? What may be said below will apply, it is hoped, mutandis mutatis, to Greek also.

The Latin teacher should have a competent knowledge, surely, of Latin words, of Latin syntax, of Latin word-order, and of the composite of these, Latin literature. As has been well said, "Words are the sole elements of all literary expression: upon their weight and color depend all possible literary effects". The teacher of Latin, therefore, should have a competent knowledge of Latin words and their English derivatives. Too little heed is given, I fear, by teachers themselves to the basic sense of words. What is the basic sense of *aecus*, *aequi*? A right answer to that question will throw light on the poet's word *aequora*, and in particular will tell us how that word can be used even of dry land (a mysterious thing to pupils who think of *aequora* only as 'seas'). What is the basic sense of *arduus*, and how does that sense light up Horace, *Carmina* 1.3.37-38 Nil mortalibus ardui est: caelum ipsum petimus stultitia, etc., and *Carmina* 2.3.1-2 Aequam memento rebus in arduis servare mentem . . .? I like to ask teachers in Summer Session classes what *emo* means, and, when they say it means 'buy', to ask them to show how, if that answer is correct, *adimo*, *eximo*, *promo*, *sumo* get their meanings, and how Plautus came to use *condus promus* of a butler. To the need of studying English derivatives from Latin, and of the fascination of such study increasing attention is, indeed, being called in various quarters, so that there is no need to dwell upon it here. One or two interesting matters may, however, be noted in passing. We may not say, if we wish to be accounted correct in our use of English, 'he sat on his brother', 'he jumped on his pupil', but *insult*, as a word, has been admitted to the highest society, and some of us, mayhap, fancy that our mission in life is to *inculcate* knowledge. So, in language, as in society, the penalty attaches, at times, rather to being found out!

To the composition of Latin words teachers might, I think, give far more attention than they give to it now; they would profit greatly thus themselves, and would have far richer stores on which to draw for the benefit and delight of their pupils. Reference was made above to the basic sense of *emo*. Such familiar words as *depromo* and *expromo* bring to the fore the question of biprepositional compounds in Latin, a matter discussed learnedly in various books. Dr. F. T. Cooper, in his *Word-Formation in the Roman Sermo Plebeius*, 289-294, regards such compounds as mainly plebeian; they are, in any case, not particularly common in Latin. See Schmalz, *Lateinische Stilistik*<sup>4</sup>, in Müller's *Handbuch*, pages 634-635. Contrast the usage of Greek. Three adjacent lines of the *Odyssey* (6.86-88) strikingly illustrate the matchless effectiveness of *triprepositional* compounds in that language. They occur in the account of the washing-places to which Nausicaa and her serving-women have come:

πολὸν δ' ὕδωρ  
καλὸν ὑπεκπύρρεεν μάλα περ ῥυπύοντα καθήραι.  
"Ενθ' αἶ γ' ἡμιόβους μὲν ὑπεκπρόελυσαν ἀπήνην.

The study of another innocent-looking compound, *ignosco*, will show how infrequent in Latin is a *finite verb form* which contains the negative prefix *in-*. The frequency of adjectives like *invictus*, *indomitus* helps to obscure this very important principal of Latin word-formation. How many Latin words would be cleared up for the teacher and pupils both if the *a*, *e*, *i* series in compounds (e. g. *facio*, *effectus*, *efficio*) were fully understood! How much Greek one can learn by mastering § 41 in Goodwin's *Greek Grammar*! Here two booklets may be of service: *A Manual of Latin Word-Formation for Secondary Schools*, by Paul R. Jenks (D. C. Heath and Co., 1911), and *Derivation of Words in Latin*, by A. C. Richardson (published by the author). Mention should be made, too, of the treatment of word-formation in the Introduction, pages 1-12, of Professor Lodge's *Vocabulary of High School Latin*.

Another point in the history of Latin words would prove of great helpfulness. Many verbs originally required a reflexive pronoun (*me*, *te*, *se*) as complement: a striking case is *penetro*, as used e. g. in Plautus. Presently there is ellipsis, at first conscious, later unconscious, of the reflexive pronoun; finally, the reflexive is forgotten and the verb is 'intransitive'. See my *Vergil*, Introduction, § 139. In poetry, in particular,

we need to keep this point constantly in mind: a knowledge of it will light up e. g. the familiar phrase *incumbere (se) remis*, 'to fling one's self on the oars'. A knowledge of it, too, makes plain the sense of the formula, *Sisto: sto::cumbo: cubo::lay: lie*.

Another line of study is most important—the differentiation of words one from another: e. g. of *totus* from *omnis*, of *uterque* from *ambo*, of the indefinite pronouns one from the others (*aliquis*, *nescioquis*, *quidam*, *quisquam*, *ullus*, *quivis*, *quilibet*), etc. Ability to answer these questions will explain, for instance, why the Romans so seldom said *sine omni negotio* (an early and late Latin phrase not adequately treated in commentaries), but regularly said *sine ullo negotio*.

In the field of syntax I would have the teacher study for his own good, and, to some extent, for use with pupils, even young pupils, the question of origins. Here Professor Bennett's work, *The Latin Language*, will prove of special service. Why is the subjunctive used in *dum*, *modo*, and *dummodo* clauses of 'proviso'? why is the subjunctive used in *quamvis*-clauses? Questions addressed to Summer Session classes would seem to show that not every one has reflected on these matters. The study of origins involves, of course, the study of Latin historically: what a flood of light such a way of studying Latin throws for instance on the history of *ut*-clauses (purpose) with the subjunctive! Who that has studied Plautus rightly will not stop speaking thenceforth of the omission of *ut* in such and such usages? he will rather feel that it is necessary to account for the presence (the insertion) of *ut* in divers connections. Professor Bennett's recent volume, *The Syntax of Early Latin*. Volume II: *The Cases* (see THE CLASSICAL WEEKLY 8.213–215) challenges received opinions at various points: are we to agree with him that the genitive of verbs is as natural a construction, after all, in Latin, as it is in Greek? Interesting and important, too, is his discussion of the dative in early Latin with *similis*. A historical study of the Latin Prohibitives is fascinating indeed. *Ne haec facias* became taboo: yet *cave ne haec facias*, *oro (imploro, obsecro) ne haec facias*, which all alike involve an underlying independent *ne haec facias*, were current in polite society and in formal literary style. Sugar-coating counts in language, as it does in society.

Study of word-order is the next theme. Here much reading of Latin aloud—as the Romans themselves read their language—is a most helpful process: indeed, no other can take its place or rival it in effectiveness. Professor Hale's pamphlets, *Aims and Methods of Classical Study*, and *The Art of Reading Latin* (Ginn and Company, 1887–1888), can never be out of date. Very suggestive, too, is the Introduction (iii–xviii) of Isaac Flag's edition of *The Lives of Cornelius Nepos* (B. H. Sanborn and Co., 1895), and the Introduction to Professor F. G. Moore's recent book, *Porta Latina* (Ginn and Company, 1915). For poetry much helpful comment can be found e. g. in C. L. Smith's edition of

the Odes and Epodes of Horace, §§ 106–116, or in the Introduction to my edition of Vergil, §§ 204–212.

Lastly, we come to the study of Latin literature. Here, two things must be done: the teacher must (1) read and read and read Latin literature itself, and (2) read things that have been written about Latin literature. If, however, only one of these things can be done, by all odds the preference should be given to the former. Of certain teachers of Latin a pupil of each once said: 'A knows more about what has been written concerning the Latin authors, B knows more of the writings of the Latin authors themselves'. It should not be difficult to decide whether we wish to be like A, or like B. Saddening, surely, is it to find that a Summer Session class which has thought little of the etymology of *mando*, *expromo*, *debeo*, etc., which has no idea why the subjunctive is used in clauses containing *dum*, *modo*, and *dummodo*, or in clauses containing *quamvis*, which is dead to the suggestions of word-order, has come expecting 'a literary course' in Vergil!

The programme of preparedness here outlined may seem to some a long one. But the days of our period of preparation are also long and they are many, including as they do every day of our lives. As thy days are, so shall thy strength be, applies here also: so too does Line upon line, precept upon precept. The setting up of a definitely conceived goal, and steady and persistent movement toward that goal will make the reaching of it inevitable. And as one moves on intelligently toward the goal, how much richer will be his own understanding and enjoyment of his great task, how much more helpful will he be to his pupils!

C. K.

## THE LUCRETIAN THEORY OF PROVIDENCE<sup>1</sup>

Memmiadae nostro, quem tu, dea, tempore in omni omnibus ornatum voluisti excellere rebus<sup>2</sup>.

I beg to call your attention to this remarkable utterance with a view to determining whether these lines represent an individual outburst of illogical emotion or whether this predication of Providence fell within the limits of Epicurean philosophy of religion.

Lucretius's conception of the nature and existence of the gods was determined for him, as an Epicurean, by the terms of Epicurean science and ethics. Thereby, the gods, composed of finest atoms, far removed from the crass universe of man and comprehensible by mind alone<sup>3</sup>, embodied those virtues that to Epicurean thought appeared ideal.

For Lucretius, as for Epicurus, the question of divinity and of man's relation to the gods was of supreme importance<sup>4</sup>. A great philosophic system culminated for the rationalist Lucretius in these religious beliefs. Lucretius, the passionate exponent of the theory of atoms and of the void, by which alone all the

<sup>1</sup>This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States, at Swarthmore College, May 7, 1915.

<sup>2</sup>Lucretius 1.26–27.

<sup>3</sup>5.43–54.

<sup>4</sup>5.146–155.